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St. Paul Said It With Flowers.

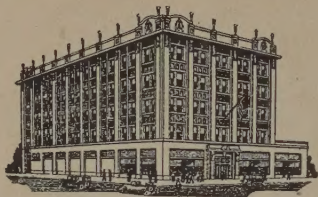
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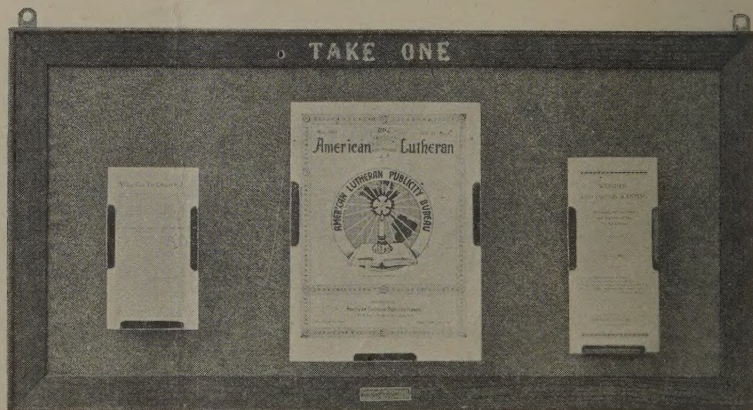
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AUGUST, 1924

No. 8

Editorial

The Walther League Convention

The thirty-second international Walther League convention was held at St. Paul, Minn., from July 13th to 17th. Official duties connected with the entertainment of the convention interfered with the undisturbed observation of the event as far as we were concerned. But we could not help getting certain impressions from this enthusiastic concourse of Lutheran young people. Here they were from various parts of the country, meeting in session after session for intensive discussion and consideration of their work for the upbuilding of God's kingdom, listening with rapt attention to addresses on the various phases of their heavenly Father's business, intelligently debating on and enthusiastically planning for the various measures for the extension of the boundaries of Zion. We are not temperamentally sentimental, but often we could not keep down the lump in our throat nor still the song in our heart because of the touching manifestation of seriousness on the part of these young people in the affairs of their Father's business. Their enthusiasm was so unfeigned, their profession so unashamed, their outlook into the future so confident that the jaded worker in the vineyard could not but be refreshed and heartened for the labors ahead. We could not help wondering for what reasons and with what justification this budding spirit of consecrated desire to do and build for the Lord was being stemmed by those who regard the Walther League with indifference or even positive opposition. The great and until now almost totally latent force of youthful energy is coming to life and is placing itself wholeheartedly at the disposal of the Church. To refuse to utilize it would be disastrous and would immediately direct it into harmful channels. To mould it aright and to utilize it to the glory of God and the extension of His kingdom is not only an evident duty but a blessed privilege.

It is true that we noticed certain weaknesses and defects in the League, but they were primarily of an organizational character, and the convention passed important resolutions towards their rectification. The mistakes that attracted our attention were mostly of the head and not of the heart. The machinery of the League is gradually being improved, and these efforts toward efficiency deserve the support and encouragement of every earnest Lutheran.

We were deeply impressed with the tangible evidence which the Leaguers gave of the seriousness of their purpose. Their conduct, even during the hours when they were released from the restraint of the business sessions, was of a character to reflect only credit on the Church they represented. Hotel proprietors, hotel guests and business men were warm in their praise of the Leaguers' behavior. Life and noise and fun there was aplenty but never a sign of conduct not in conformity with Christian profession. The Twin Cities will have only pleasant memories of the convention. And is not this demonstration of the power of the Word on the hearts also of the young a cause for sincere rejoicing in these days when the problem of the unruliness of youth is agitating the public mind? There was among these young people no apparent guardedness, no self-imposed restraint, no effort to appear as being on their good behavior. They were their natural wholehearted selves and as such they elicited the unstinted approbation of those with whom they came into contact. For this we thank God, and from this we gain a strengthened conviction that the Word of God offers the only solution for the much-discussed "young people's problem."

What a vitalizing force these consecrated Leaguers are among their fellows at home, and what an energizing influence they are in the upbuilding of the Church of Christ is beyond computation. The importance of their work as a League, the various projects they have undertaken, as well as those which they are planning for the future, make them a vital force in the life of our Church today. But to our mind the cumulative effect of the enthusiasm which they spread in their own respective societies and congregations is the most valuable feature of the League movement. It augurs well for a vigorous prosecution on the part of the Church of the great duties that lie at our door. It promises a development of the necessary vision and a clear conception of the needs of the hour as well as a development of the qualities of leadership to energetically meet these needs. May God continue to bless the League and keep it steadfastly true to its exalted ideals.

Bible Study and Practical Church Work

The Walther League convention devoted much time and attention to the development and perfection of the system of Bible study which the League is endeavoring to introduce among all its component societies. Some people seem to find it difficult

to harmonize this endeavor with the otherwise intensely practical objects of the League. It is true that the League wants to develop and does develop practical church workers. But we believe that in emphasizing the importance of Bible study the League is pointing to the one and only source which provides the fervor for effective practical church work. The influence of the Word of God is the impelling force in all successful church work. In business affairs, in matters of secular import, the mere application of sharpened and trained mental faculties, together with hard work, may spell success. Really constructive work in the Church demands more than the wise and efficient application of our mental and physical powers. It means more than the putting into operation of humanly devised machinery, the carrying out of human methods, the institution of system. While it utilizes in full measure the developed faculties of the mind, it is dependent for its life and vigor upon the heart. There is no lasting satisfaction in church work unless it be done as a labor of love. This love is the fruit of faith, and faith is the work of the Spirit of God, and the Spirit operates through the Word. We cannot imagine a true church worker who is not a faithful user of the means of grace, nor can we picture a true Bible student who is not a zealous church worker. The more we study the Word, the more we place ourselves under the Spirit's influence, the more will those qualities of grace be developed that make for earnest service of God. We cannot help but feel that the Bible study agitation of the Walther League is the most important item on its program. The Holy Ghost must open our eyes to the frightful consequences of sin and the blessedness of the Gospel. He must work that love and sympathy for our lost race that makes us earnest propagators of heavenly truth. If the Walther League wants to work for "Church and Home" it could adopt no better course than to lead our young folks into the Bible. Church work is hard and discouraging work and nothing in the wide world will give the necessary strength and patience and enthusiasm to do it except the power of faith and love engendered at the fount of the Word. For this reason Bible study is the one indispensable foundation for successful church mechanics.

The Religious Pessimist

Is there such a thing? There is, and he is, together with his fellows, the greatest deterrent to the work of saving souls which Christ has commanded his Church. Every Christian is in a sense a pessimist. He sees the disastrous results of sin with an unclouded vision and he can have no sympathy with the efforts to minimize the heinousness of sin and to excuse and deprecate the total depravity of man. He is absolutely an unchangeable pessimist when it comes to any suggested possibility of man helping himself or improving himself spiritually as he is by nature. He is a confirmed pessimist regarding all human efforts toward self-salvation. But we ought to be ramping optimists regarding the power of the Gospel. The Christian who assumes the attitude of sighing lassitude and resigned helplessness over against the flagrantly evil spirit of his day has not caught the spirit of Christ and is helping to frustrate the very purpose for which the Church exists. There is abroad in some circles a spirit of despair and hopelessness, expressed in pious phraseology, that is not of God's but of Satan's inspiration. What is the use of arguing as to whether or not the world is better or worse than it used to be? It is bad enough, it is true, but its very badness constitutes a challenge to the Church. And over against that badness is the saving power of the Gospel. Even if the world is worse today than it ever was before,—which, by the way, we do not believe—the increasing wickedness would not decrease the Gospel's power. There is no reason for despair. The evidences of the power of the Word are all about us. The army of the Lord still marches on. The powers of darkness still flee before the light of the cross. God still reigns in heaven and his promise still holds true. Shame on the melancholy pessimist who makes his self-fashioned gloom the excuse for his spiritual slothfulness. The active servant of Christ

has no time for Jeremiad chanting and no interest in the hopeless forebodings of his pessimistic neighbor. He works while the other broods and the evident success of his work makes him rather sterile soil for the seeds of pessimism. Let the croaker catch the spirit of the apostles and get out and hustle, and the clouds will turn out to have a silver lining.

Resolution on Pacifism

The recent Walther League convention passed the following resolution on "Pacifism":

"As on every other subject divinely revealed to us in Holy Scripture, so also on the subject of war this Convention of Christian young people composing the Walther League affirms its unwavering allegiance to the teaching of God's Book on the subject of war, and therefore holds that while war is caused by sin and unrighteousness and must be regarded as a fearful visitation of God's anger upon evildoers, it is nevertheless not sinful for Christians to resist those who make war upon them as little as it is sinful for Christians to forcibly resist, if need be other kinds of wrongdoing. Accordingly this Convention holds that Christians are justified when engaging in defensive wars for their own protection and for the defeat of their enemies, and are entitled to and encouraged to seek the blessing of Almighty God upon warlike measures which they are forced to undertake.

"As on every other question of Christian faith and conduct so also on the question of war this Convention of young Lutherans composing the Walther League affirms its unwavering allegiance to the principle uttered in the Lutheran Confessions, which declare, for instance, in Article 18 of the Augsburg Confession, that it is lawful to engage in righteous wars.

"While the members of the Walther League are by their religious tenets individually disposed towards peace, zealous to keep peace, and ready to make peace, with all men, they cannot but look with disfavor on the pacifist movement recently launched in our country, not only because this movement contradicts the view which Scripture and the Lutheran Confessions take of conditions that will always exist in this world until the end of time because of man's innate sinfulness and constant actual sinning, but also because this movement fosters utopian hopes that will never be realized until our Lord returns to judge the earth in righteousness, and because the movement runs counter to the experience and common sense of men which does not accept the vagaries of modern pacifism, and last but not least, because this movement imperils the safety of a country, since its tendency is to undermine and sap the defensive strength of the nation and therefore constitutes a distinct national danger."

In connection with these resolutions the St. Paul Pioneer Press made the following comment:

WALTHER LEAGUE SCORES PACIFISM

"Universal peace never will be realized until our Lord returns to judge the earth in righteousness," declares the Walther League, meeting in St. Paul, in the course of a denunciation of the pacifist movement. Any attempts to abolish war, in the opinion of the league, undermine the defensive strength of the nation and weaken the resistance of the right against wrong. No truer statement of the historical Christian position could be made. People of all faiths may agree with it. Evil cannot be abolished until human perfection is attained.

"Peace theorists say that war among the nations can be abolished as private war among men has been abolished, but that is not true. The right of private self-defense still exists. One still may kill in defense of his own life, the lives of members of his family, the security of his home and to prevent the commission of a felony. Self-defense for nations, likewise, as a last resort against wilful wrong, is all that any reasonable person wishes to maintain. The pacifists would make self-defense impossible under any circumstances."

The president of the League, Mr. A. A. Grossman, received an appreciative communication from a prominent St. Paul lawyer, which we are quoting at length. Here it is:

"Permit me, as an individual who has given approximately fifteen years to studying and fighting the radical movement in its varying phases because I believe it the most serious menace to our country, to sincerely congratulate you, through you the Walther League, on the adoption, at its thirty-second International convention, of the ringing resolutions scoring the present-day pacifist movement as one that:

"Runs counter to the experience and common sense of men, which does not accept the vagaries of modern pacifism; and because this movement imperils the safety of a country, since its tendency is to undermine and sap the defensive strength of the nation, and, therefore, constitutes a distinct national danger."

"You are incontrovertibly right, and such a declaration, coming from a world-wide organization of Christian young people, is one of the most heartening developments of the year. The Walther League has struck a blow direct at the enemies of fundamental righteousness and this resolution,

adopted by some 2500 delegates, will do much, I believe and hope, to offset the undermining of State and Church through the shrewd use of pacifistic sentimentalism by the leaders of the Communist International in Moscow.

"I am not making a wild statement that I cannot support when I write that last sentence. The bitter, organized, relentless hostility to Christianity by the Soviet authorities is admitted on every hand, and they themselves openly proclaim that world revolution and the setting up of 'the dictatorship of the proletariat' in every country in the world is their aim. It is worthy of note that, while they clamor ceaselessly for other countries to disarm, they steadily build up the Red army in all its divisions.

"There is now an organized movement on foot, sponsored by the Women's International League for Peace and Freedom, by the National Council for the Prevention of War, and by a few allied organizations,—some of whom are in the movement knowingly and some because they are misled and 'know not what they do'—to stage celebrations in the United States and in every other country of the world on July 26 and 27 in behalf of 'world peace' and 'disarmament.' Preparations are even now under way for the celebrations in St. Paul and Minneapolis.

"In this connection,—laying aside for the moment any discussion of the motives of those participating in arranging these celebrations or demonstrations to mark the tenth anniversary of the beginning of the World War—let me call your attention to the following facts:

"The Communist International has called upon all Communist parties the world over 'to organize great demonstrations and agitation against war and militarism and against the social patriotism of the Social Democratic Parties on the tenth anniversary of the beginning of the great world war. The week from July 27th to August 4th has been set aside for these demonstrations.'

"The official call follows with instructions to arrange 'mass meetings' during the week specified, for which speakers will be supplied by the Communist national headquarters in America; to distribute leaflets to be supplied by the same national headquarters; to adopt resolutions against war and to endeavor to have similar resolutions adopted by labor unions and all other organizations that can be reached. Then follows the paragraph:

"*'The triumph of the workers and peasants of Russia in establishing their Union of Socialist Soviet Republics is the best safeguard of these workers and peasants against imperialist wars and militarism. The party organization and members in carrying on their work in connection with the Anti-Imperialist War and Militarist Week must point this out to the workers. The end of the period of capitalist mass slaughter can only come with the social revolution and the Soviet Republic of the world.'*

"The italics are mine, to emphasize the point I am making. The quotations are from an official statement, issued under date of July 3, 1924, over the signatures of William Z. Foster and C. E. Ruthenberg, who have just been elected as the American representatives on the executive committee of the Communist International, the directing force of the world radical movement.

"During the past year I have witnessed organization after organization, misled through camouflaged appeals to a humanitarianism not soundly grounded, falling into line with this pacifist program. I have seen the great Methodist Church, assembled in General Conference at Springfield, Mass., adopt resolutions that, at best, were only a compromise with extreme pacifism. I have seen the Presbyterian Synod do likewise, with resolutions that, in my opinion, are even more dangerous than those adopted by the Methodists. I have seen one group of Baptists falling into line. I was wondering,—almost discouraged—if there was to be no force within the ranks of organized Christianity willing to strike uncompromisingly for Christianity and for the country that sheltered the Christian churches of every sect and creed. Then came those ringing resolutions adopted by the Walther League, and perhaps, from what I have written, you can understand now how heartening it all was to me. You have given new courage to one who is fighting against this very menace at which the Walther League struck so forcefully.

"I am not a military man, nor have I any relatives in military or naval service, I cannot be charged with sectarian partiality in writing this letter, as I am not a member of the Walther League nor a communicant in the Lutheran church. On the contrary, my people were all members of the Methodist Episcopal church, both my grandfathers being ministers in that denomination, though one later changed and became a Presbyterian minister. My only living uncle is and for forty years has been a Methodist Episcopal minister, now stationed in Scranton, Pennsylvania. Consequently I do not believe I can be accused of being biased in favor of the Lutheran churches or the Walther League.

"As I said in the beginning, I am writing just as an individual who has been given new heart for continuing the fight he has been making against this Pacifist-Communist menace, and I thank you.

"As I am prepared to support every statement I have made in this letter with incontrovertible evidence, you are at liberty to use it or any part of it in any way you see fit.

"If I can be of any service to you or the Walther League in the fight against pacifism, please feel wholly free to call upon me, and be assured that any such service will be gladly rendered.

"Again congratulating you and the Walther League upon those splendidly patriotic and Christian resolutions, and thanking you for the encouragement they have given me."

We have given this matter space because we wish to stress the importance of making known to the general public the soundly Christian principles on which the stand of the Lutheran Church on the various questions of the day are based. We not only have the duty of having a definite position but also that of proclaiming it and justifying it on the basis of the Scriptures before others. Such public declarations strike a responsive chord in many hearts and tend to give encouragement to those who find no satisfaction in the vague platitudes or half-baked conclusions of modern moralists. The sane judgment of Christians, who base all their tenets on the foundation of the Word, is bound to impress and carry weight. The Walther League resolution was given front-page attention and editorial comment also in the Chicago Tribune. Lutherans have a healthy dread of being regarded as sensational, but the bugaboo of sensationalism often drives us to the other extreme of timid reticence. The public press is at our disposal for a free declaration of the principles for which we stand, and the columns of the newspapers are a legitimate means of exerting a wholesome influence upon the body politic. A declaration of truth necessarily wields a mighty influence. If our position on any question of the day is right,—and it is bound to be right if it is formulated by the Word of God,—then we owe it to our fellowmen to make public declaration of it. There is so much confusion caused by misguided reformers that a calm exposition of the case in question on the basis of divine truth is bound to appeal because of its soundness and sanity. Let us speak out more freely and exert more generally that influence which is to leaven the world.

Opportunities for Rural Churches

We are printing in this issue two articles to which we would draw attention. They are so brief and to the point that they may be overlooked. Hence this special reference to them. The articles in question are "Another Kind of Publicity Service" and "Doing Two Things Instead of One." Both are written by pastors of rural churches. Both deal with the problem of bringing the Church to the outsider, or rather, the outsider to the Church. Both suggest an extremely practical way of helping to solve this problem. Opportunities for effective church publicity are not limited to large cities where we have large congregations. When we read reports such as these we are inclined to think that smaller towns or even purely rural communities afford much better chances for religious advertising. The results proportionately seem to be far greater. The problem in every case is different. A plan that works well in one community may fail miserably in the next. But we make bold to state that no church is so situated that there is not some way in which at least some outsiders may be reached by the saving Gospel. The burning heart, the purposeful mind will ever yearn and pray and seek that particular way which is best adapted to that particular community. Two men in this issue tell us of what they did. Their method may not be the one to lead us out of the mazes of our problems. But their reports must inspire us fervently to pray and tirelessly to plan and unremittingly to labor that the Lord's "house may be filled."

A WEEK OF SERVICES

W. ARNDT

Some time ago one of our consecrated laymen and I indulged in an extended discussion of that perennial question: How to acquaint our unchurched neighbors with Lutheran teachings and to remove the prejudices which keep so many of them at a distance. We agreed that an effective means would be a series of evening services held daily for a week or two, to which the general public would be cordially invited and where the questions and objections that fill the mind of the average outsider would receive proper consideration. Of late several instances have come to my notice of services arranged with the purpose of drawing outsiders toward our Church, and taking place every night for the period of a week. This week was designated as "Soul-Saving Week." It is to commend these efforts and to draw the attention of the brethren to the idea underlying them that I am writing these lines. Upon first thought the plan of holding services of this nature may strike us as smacking of sectarian ways, of protracted meetings and all the other revival trappings which justly have fallen into disrepute even out-

side of Lutheran circles. However, let us not confuse two totally different things, the mere holding of services on consecutive days on the one hand and the sensational, unsound, repulsive methods employed by the revival preachers on the other hand. The reader may in this connection recall the action of Luther, who, upon his return from the Wartburg, found affairs in Wittenberg in a sad muddle, and in order to lead back the multitude to Scriptural sanity, preached every day for a week, discussing the points on which consciences had become confused through the wild errors of the Zwickau prophets. There is really nothing revivalistic in the plan proposed, at least not as it presents itself to my mind. The object is not to arouse powerful emotions under the stress of which people will pledge allegiance to Jesus, but to remove obstacles which are keeping people away from the Lutheran Church, and to disseminate information on the true character and the great doctrines of Lutheranism and to show above everything else that our Church proclaims that message which is the heart and the kernel

of all the Scriptures, namely, the teaching of the crucified Savior. It is clear from the above that the purpose is not to dispense with the careful instruction of those who wish to join the Church in all the great teachings of the Bible. The meetings under discussion are to result in an increased number of catechumens; they are to lead into the Church indirectly, not directly, as is the case in church bodies using the revival methods for enrolling church members.

"Fas est et ab hoste doceri" (it is right to let your foe teach you) says an old Roman poet. The Paulist fathers of the Roman Catholic Church can be pointed to as enemies from whom we can learn a few things. They establish headquarters in some Catholic Church of the city or town in which they intend to work, and then day after day they send forth their apologetic, enticing message, adding to the appeal of the spoken word by the generous distribution of skilfully written pamphlets. In this way they have succeeded in making many friends for Rome. If error uses the plan proposed to good advantage, should truth leave the exploitation of this means entirely to its opponent? An objection of a practical nature is that the holding of such services places too heavy a burden on the shoulders of the pastor. If he is to do the work alone, that is very true, unless he has prepared for it very carefully long beforehand in seasons of the year when his immediate duties were not so all-absorbing. But it is not necessary for the local pastor to deliver all the addresses himself. Let him call upon his brethren in the neighborhood to assist him. A conference may elaborate a plan which assigns the subjects to be treated to the various members; it may hold the services in all the congregations of the circuit which are desirous of making the effort. In the cooperation of conference brethren our Church possesses a mine of influence and strength which is not always sufficiently appreciated, I believe.

A few definite suggestions as to how these services might be conducted may not be unwelcome. Permit me to state here that I am presenting merely my own views, which have not been put to the test. Perhaps one of the brethren who have actually tried the plan, will report on the way the services were conducted and on the results achieved.

1. The services must not be too formal nor too long. The liturgical part must be reduced to a minimum. The outsiders come to be informed, not to be edified by a beautiful liturgical service. That the meeting must not last too long is so axiomatic that no more remarks on this point are required.

2. The addresses must enter sympathetically into the questions and objections entertained by outsiders concerning Lutheran teachings and practices. They must not be denunciatory. Everything in its place. Denunciations have their place, to be sure, but positively not in such meetings where the outsiders have been promised they will be told what the Lutheran Church stands for.

3. The addresses must be live, popular, appealing. Let them partake more of the nature of a lecture. The clownish extravagances of Billy Sunday and Company, of course, have to be avoided, but likewise the icy, unbending austerity of the high-church man. There is a middle road pointed out by sanity, propriety and true brotherly love which yearns for the salvation of the sinner. Let this middle road be chosen.

4. As to the contents of the addresses, as I conceive of them, they ought to explain the so-called peculiarities of the Lutheran Church, the use of cassock, altar, candles, set prayers, antiphonal singing, etc. Then the great doctrines of the Lutheran Church should be presented in their essential features, tersely, with the Scriptural foundation for them. Here I am thinking especially of the doctrines of Baptism and of the

Lord's Supper. The great rocks of offense, our stand concerning unionism and membership in lodges, will have to be treated.

5. The teaching of justification by grace for Christ's sake through faith must be given the prominence which it occupies in the Scriptures. The addresses must be truly evangelical, so that the hearer will not leave the church without having learned how he can be saved.

6. The power of the printed page must not be overlooked. Let the spoken message be reinforced by appropriate pamphlets or books, which are distributed at the end of the service.

7. The services ought to be well advertised. Above everything else, the members of the church ought to be urged to bring their unchurched neighbors to these meetings.

8. It will be well to furnish all who wish to discuss some of the points raised by the speaker an opportunity to meet him immediately after the service. Likewise it seems desirable that cards be provided, with a blank space for name and address, to be used by such as would like to get into closer touch with the pastor of the church or to be furnished further information on Lutheran teachings.

Those who have held services of this kind could undoubtedly add many valuable suggestions to the above. I shall be satisfied if my brief remarks will stimulate a little thought here and there on that great subject, the bringing in of unchurched outsiders into the Lutheran fold.

A detailed description of how such services have been conducted will be found in THE AMERICAN LUTHERAN for March, 1923, and March, 1921.—Ed.)

THE 32nd INTERNATIONAL CONVENTION OF THE WALTHER LEAGUE

St. Paul, Minn., July 13-17, 1924.

J. F. E. NICKELSBURG

ST. PAUL WE ARE HERE. For months and months the Walther League Societies of the Twin Cities—St. Paul and Minneapolis, had broadcasted by printers' ink, by photographs, by radio and telegraph the invitation: "Come to St. Paul for the Walther League Convention." The time had now come, and who came? "St. Paul we are here," that was the cry at the Union Station by delegation after delegation, from California and other western states, from the great metropolis of the East, from Dixie land and from Canada, visitors from Australia, Sister Anna Friedrich of the Lutheran Deaconess Institute of Berlin, Germany, Pastor and Mrs. Lawrence Meyer from Hankow, China, from everywhere, they came. Dust-covered automobiles brought them, special trains and regular trains. Student Earl Miller walked from York, Pa., to get there. Walther Leaguer Raymond O. Ruff, of Mishawaka, Indiana, went by bicycle, a distance of 600 miles. But St. Paul not only invited, but to the credit of those in charge let it be said in capital letters, St. Paul WAS PREPARED to receive all.

Detailed reports of the convention will appear in the *Walther League Messenger*, the official organ of the League. Arrangements have also been made to furnish all delegates and visitors who applied for them, printed reports of the proceedings. We therefore confine this article to a brief review of some of the outstanding features of the convention, and especially to the things which in some way may be related to the scope of our publication.

The convention was well advertised. Before and during the sessions, the Press Committee, consisting of Pastors Paul Lindemann and F. L. Oberchulte and Mr. J. F. E. Nickelsburg, spared no efforts to herald far and near the convention news. A well-illustrated souvenir book, daily programs, paid newspaper advertising, re-

ports to all newspapers, advertising in 5000 Hotel Guides, street pennants, decorations on the City Hall, St. Paul Hotel, Headquarters, Associated and United Press service were some of the publicity mediums employed. In front of the decorated City Hall and Court House building was a floral design made of close to 6000 plants, showing the Walther League emblem and name.

A parade many blocks in length with two bands, mounted police escort, many flags and decorated cars was another attractive feature.

The Nevada and California District printed a special edition of their publication, *The Western Walther Leaguer*.

Interesting exhibits by the Boards of Foreign Missions, Walther League Service Department, Lutheran Travel Bureau, Hospice and Educational Departments and the American Lutheran Publicity Bureau attracted the attention of the convention visitors.

Some of the most important resolutions adopted and other items of interest follow:

Seven thousand dollars was voted for the Lutheran Radio Broadcasting Station at St. Louis, Mo.

The plans of the Soul Saving Campaign endorsed at the Detroit Convention in 1923 are to be carried out during the Lenten season of 1925.

Hereafter Districts will collect both national and district dues and remit international dues to headquarters on blanks provided for that purpose. National dues remain the same, five cents per member.

A special offering of one dollar per year per member, of which seventy-five cents will be for national work, and twenty-five cents for local purposes, is to be collected. Headquarters will furnish budget, literature and campaign material.

In addition to the now existing classes of memberships, societies and associated members, individuals interested in the Walther League and its program may become SUSTAINING MEMBERS, dues \$5.00, including subscription to the *Walther League Messenger*.

The National Hospice Secretary was directed to visit all Hospices once each year. Hereafter all Boards of Directors of the Hospices will have an advisory member representing the National Hospice Department and the Hospice Secretary.

Regarding the American Lutheran Publicity Bureau, the following resolution was adopted:

PUBLICITY EFFORTS

"Publicity is one of the foremost aids to the hospice worker. Church announcements, tracts, literature in railroad stations, boarding houses, hotels, Y.M.C.A.'s, libraries, etc., are on duty twenty-four hours of the day and call the attention of the traveler and stranger to the location of the Lutheran church. Some local and central hospice committees have achieved splendid results along the lines of church publicity. As the literature of the American Lutheran Publicity Bureau greatly aids the publicity efforts of hospice secretaries and is furnished to all upon request, we encourage all societies to support the American Lutheran Publicity Bureau with a liberal contribution. In the interest of more publicity we also encourage them to provide the hospice secretary with a subscription to the *American Lutheran*."

The American Lutheran Publicity Bureau has been asked to again take over the advertising and publicity end of the Seals Campaign.

The convention endorsed the deaconess work as outlined by Pastor Poch and Lutheran Welfare Work at the veterans' hospitals, camps, etc., which was represented by the board headed by Rev. Paul W. Luecke. Missionary S. A. Miller, a native American Indian converted to Christianity at the Missouri Synod Mission among the Indians, addressed the convention and received endorsement for support of the work among the Indians.

The convention was addressed by the following: Hon. J. A. O. Preus, Governor of Minnesota, Mr. Arthur Nelson, president of the Twin Cities Walther League, Prof. E. H. Engelbrecht, Rev. J. M. Bailey, Rev. F. L. Oberschulte, Dean J. H. C. Fritz, Rev. H. K. Moussa, Rev. A. Frey, President A. A. Grossmann, Rev. Paul Lindemann, Prof. H. H. Mensing, Rev. Erwin Umbach, Rev. Paul G. Prokopy, Dr. W. H. T. Dau, Dr. Charles A. A. J. Miller, Rev. H. H. Feiertag, Rev. L. Meyer of China, Rev. J. Herzer, Rev. Geo. F. Schmidt, Rev. H. H. Gallmann, Vice-President Edwin Meese, Missionary S. A. Miller, Sister Anna Friedland of Germany.

Sixth Street from the Union Depot to the Convention Hall was illuminated by ten thousand electric bulbs and many pennants reading: 32nd International Walther League Convention.

The St. Paul Dispatch, Daily News, St. Paul, Chicago Tribune, and Minneapolis Journal carried editorials on the convention.

The organ recital by Mr. Edward Rechlin was a musical and conventional success. We quote in full the music critic opinion, as expressed in the St. Paul Press.

MUSIC

THE AUDITORIUM

The Walther League International association presents Edward Rechlin, organist, in recital, assisted by the Concordia Four of St. Louis.

A concert of weighty musical import was the one given Monday evening at the Auditorium as a feature of the current international convention of the Walther League.

Except for a group of vocal quartets, it consisted entirely of a recital on the municipal organ by Edward Rechlin of New York, a musician whose public career is dedicated to the perpetuation of the ecclesiastical organ classics as exemplified, in their supreme form, by Bach.

Mr. Rechlin is perhaps as complete an illustration as one could find of that typically Teutonic blend of deep romanticism with academic integrity.

It is a quite extraordinary circumstance that in a performance of these more austere spiritual scores he should be able to convey so much of poetry and temperamental warmth. And this is done without sacrifice of the imperative technical and intellectual demands imposed by the compositions themselves.

Only once, the occasion being an improvisation, did he make any attempt to exploit the instrument as a masterpiece of versatility and ingenuity. For the most part he confined his registrations to the absolutely homogeneous, legitimate, traditional organ voices,—and, it must be admitted,—with an effect of splendid beauty and dignity. He was noticeably skillful, too, in avoiding the acoustical snares of the Auditorium, contriving a successful detachment of tone and phrase which contributed, naturally, to the clear presentation of those contrapuntal complexities with which, of course, the program was filled.

Add to these achievements the further qualities of a broad, sweeping, rhythmic style, and you have an equipment measuring up to an impressive total. Certainly the net result was a performance spiritually deep, technically strong, and musically beautiful.

Mr. Rechlin's Bach numbers were the G major Fugue and three choral harmonizations: "Deck Thyself, My Soul," "O Darkest Woe," and "Christ is Risen." The Handel A major Allegro, brilliant and lovely, opened the program and was followed by two old chorals, "May God Bestow on Us His Grace," by Scheidt, (1587-1654), and "Jesus, Thou My Treasure," by Walther, (1496-1570.) The remaining solo, exclusive of the improvisation mentioned, was "At Evening," by Reuter, a Minnesota composer. It is musically and ingratiating.

Assisting on the program was a male quartet from Concordia Seminary, St. Louis. If the first tenor were to cultivate a less nasal quality of tone-production the ensemble would be immeasurably improved. As it is, the four sing with intelligence and real musical insight, manipulating their tonal effects in an oddly organ-like manner. They sang beautifully the matchless Hassler-Bach "O Haupt voll Blut und Wunden" and also Crueger's "Jesus Christ, My Sure Defense." Their first number was Gustav Schreck's "If Thou but Suffer God to Guide Thee."

It was a memorable concert, the presentation of which entitles the Walther League to sincere thanks from St. Paul music lovers.

The 1925 convention will be held at San Francisco, Calif.

HELPING TO MAKE OUR CHURCH SERVICE BEAUTIFUL

F. R. WEBBER

(This article was written for our Walther League number, and hence addresses itself immediately to the young people. We were prevented from using it in the special issue, but since this number also will reach a large circle of young people, it still is most appropriate. Incidentally, the principles here enunciated are such as we, who are older in years, also need to learn ever better. The article is written and printed for all of our readers, whatever their ages, even though the specific application in this case is to the young people.—Ed.)

The Managing Editor has asked us to say something to young people, along the lines of church art. Now don't refuse to read any farther, for we are not going to discuss technical problems of church building. It is our intention to indicate a few things that the young people of the average congregation may do to make things more attractive.

Our religion ought to be beautiful. There is no reason why we ought to worship in ugly surroundings, sing sectarian music, or get along with a crippled liturgy or a wheezy old organ. Neither need we sit and gaze sadly at violently colored windows, or an abominable color scheme, which really is not a scheme, but a conspiracy!

The Christian religion is the most beautiful thing in all the earth. Our teachings are beautiful. Hence their outward expression ought to be beautiful. While beauty does not make truth, yet there is no good reason why truth ought not to be surrounded with beautiful things, rather than things that are repellent. The stock argument of the man who gives not according to his means, but according to his meanness, is that "we can worship the Lord in a barn." True enough. But why should we? We try to make our homes attractive. Why not also the Lord's house?

Some years ago, when the heavy cloud of Calvinism hung over the land, it was imagined by many denominations that churches ought to be as bare and unattractive as possible. That was the unwritten Sixth Point of Calvinism. But, like the other five points, it was based on false argument. The past few years have seen a most amazing change.

The writer is not yet forty, but he remembers the day when even a cross, or a preaching robe, might be relied upon to throw the sectarian denominations (and here and there a Lutheran congregation) into a panic. Horrors no! Such things were considered "Cath'lick." In many places church bells were ruled out for the same reason. Church music, in those days, was not all what it ought to have been. The liturgy was usually a short, mutilated thing that began with the Long Meter Doxology and ended with nothing much at all.

Surprising changes have taken place lately. We could mention several churches of the Congregational group where true altars, elaborate altar crosses, colored vestments, deep chancels, octagon pulpits, and concealed organs and choirs are in use. In our own town the Presbyterians and Methodists have introduced vested choirs in some of their leading churches. Many of the sectarians have restored the clerical robe and bands. Some use Gregorian chants and elaborate liturgical forms.

Among the Lutheran congregations similar changes are taking place. A growing appreciation for all our old, traditional treasures is apparent. We have churches today, both finished and under construction, that compare favorably with any in beauty of design and furnishing. We are appreciating more and more the treasures that we possess in church music. The Episcopalians, with all the stress that they lay upon church

music, are using our Lutheran *chorale*. Their latest American hymnal includes a number of our standard Lutheran hymns. Their latest and most expensive English hymnal has many fine Lutheran hymns. If others appreciate our Lutheran treasures, why should not we also?

The St. Olaf Choir, and such men as Director Christensen, Mr. Rechlin and Teacher Wismar—to mention only three—are doing much to make our grand Lutheran church music known and appreciated. The congregation that lags far behind the procession and sings hymns of the Billy Sunday type, or is content to worship in a theatre-style building, is very much out of date, nowadays.

There are many things that our young people may do to make the outward surroundings of religion more beautiful. For one thing, a local Walther League society might set as their goal a new organ. We do not mean a cheap, harshly-voiced thing like a circus calliope, but a real organ of true merit. When we buy an organ, *tone*, pure, refined tone, is the thing to be kept in mind. The amusing notion that an organ is to be judged by its length, width and height, or by the number of stop-knobs on the console, or the number of pipes on its wind-chests, is dying out. We ought not to buy mere bulk, but rather refinement of tone. A high-grade organ may cost a trifle more sometimes, but if we wait a year or two longer and save our money, it will come. But in this, the pastor and vestry, the organist and music committee must be consulted, and the smooth trade-talk of oily-tongued organ salesmen taken with several grains of salt. If a salesman tries hard to induce you to buy his make of organ, beware. Good organs, like a genuine five dollar gold piece, do not need much persuasion to cause them to meet with approval.

Then the young people might work hard for a better choir. We do not mean just a group of people who sing "easy" catchy music. We mean a choir willing to work hard; and with genuine musical principles back of them. There are good and bad principles back of church music and church building, just as there are good and bad principles back of everything else. Here's a hint: most things that "take well" are to be regarded with more or less suspicion. While it is true that many good things take well, yet the same is true with many bad things. A catchy deistic anthem published in a small Ohio town, by an unknown composer, may "take" better than one of real merit with some people. But that is no indication of its worth. A wavery, quavery, shivery tremolo style of choir singing may "take" with the uninformed, but I have noticed that one hears no tremolo in the case of the matchless St. Olaf choir or the famous choirs of our leading eastern cities. If our Lutheran young folks work hard in order to stir up an appreciation for high-grade Lutheran music, both vocal music and our matchless organ treasures, it will be a grand work well done. In this age of jazz, of rag-time and of trashy church music on every musical counter, hard work is needed in this respect.

While the week-day musical and dramatic entertainments of our young people are in no respect a part of the church service, yet much good work may be done here. A few coarse people may laugh boisterously at a song or a one-act play making light of the holy estate of matrimony, or at some jest with a double meaning, but our young people ought to cater to the better element, rather than the worst. Dramatics in which girls appear in masculine clothing or in scanty costume may draw a crowd. But it cheapens the church in the eyes of all. Raffles, games of chance,

cane-racks and doll-stands may delight some folks, but since the law prohibits such things, our young people will do a real service by substituting something more elevating instead.

Then the church building itself may be beautified. Have you a baptismal font that is badly designed and old? Why not save money and present the church with a beautiful new one, not selected out of a catalogue, but designed by some architect of real reputation? Does a deacon carry the water to the font in a white pitcher and thus arouse one's sense of humor, making one think of the bell-boy with his pitcher of ice water? For \$75 to \$100 even Mr. Cram himself will design a beautiful hammered brass ewer, made by some eminent metal craftsman, such as Mr. Wolley. The whole thing, designing, workmanship and all, will not cost over \$100.

Are the altar hangings dull and dingy? Are they of cheap velour, with tarnished, imitation gold fringe? Are they wrong in color? Fifty to sixty dollars or more will get a beautiful set of hangings for altar, pulpit-desk and lectern, made of handsome brocaded silk of the proper liturgical color, and hand-embroidered most exquisitely by some such skilled needlewoman as Miss Mackrille, whose card appears in every AMERICAN LUTHERAN, and whose work is so beautifully done.



Altar Cross owned by the Rev. J. F. Pfeiffer's Congregation, Roslindale, Boston, Mass. Designed by Cram, Goodhue & Ferguson. Carved of precious woods by Mr. I. Kirchmayer. Overlaid with beaten silver by J. T. Woolley. The panels show the traditional symbols of Our Lord and the Four Evangelists.

Are the church windows old? Are the designs and colors bad, and the lead-lines thin, so that the windows bulge and leak? Why not start a fund, and replace them gradually, getting glass of real merit? Here again, stock designs and catalogue goods are to be regarded with extreme caution.

There are scores of other things that we might men-

tion: A set of properly designed candle-sticks, with genuine candles, to replace the cheap, Renaissance ones on the altar; or a beautiful altar cross, or a crucifix, designed by an able designer, and hand-carved, with an overlay of hammered silver, such as the beautiful cross designed by a noted office, and carved of holly-wood, overlaid with silver, now in Pastor Pfeiffer's church in Boston.

But why go into further detail? The principles upon which to work is to get things little by little, and get only the best. Whatever we put into a church, whether it be our time, our talents or our gifts, ought to be done to the glory of the Triune God, and hence the very best obtainable. If we get fewer things, we will be able to get things better in quality.

With it all, let the gifts be the reflection of a loyal spirit of true Lutheranism. We are told by the worldly, and in thunder tones, that our beloved Synod must let down the bars, yield on such things as lodgery, union services, etc., and become a sect among sects. But this dare not be. There are over two hundred sects as it is. Why should we add another to the list? And in the final analysis, the most beautiful things that we can do, after all these other things are done, is to maintain the greatest of all adornments, and really the only things that matter spiritually: the pure Word and Sacraments.

ANOTHER KIND OF PUBLICITY SERVICE

PAUL M. FREIBURGER

Geo. M. Cohan proved that "It Pays to Advertise" on general principles; but we ask more specifically, Does *Church Advertising* pay?

In connection with our North Dakota and Montana District Synod which convened at Mouse River Park, Tolley, N. Dak., June 18-24, I decided to conduct a Lutheran Publicity Service on Sunday evening, June 22. Half-hour addresses were delivered by two good speakers. Rev. P. T. Schumm, of Hillsboro, N. D., depicted briefly the "History of the Missouri Synod," sketching its beginning, organization, struggles, growth, institutions, and the work it is now doing on the basis of 1924 statistics. Rev. J. P. Klausler of Hankinson, N. D., pointed out our doctrinal position on the burning questions of the day, such as unionism, verbal inspiration of Bible vs. Modernism, Liberalism, etc. Well-chosen sacred songs rendered by a selected ministers' chorus and octet served to beautify the service. After the services the current number of *Lutheran Witness* was distributed.

This snappy one hour service was well received by a gathering which nearly filled the huge Auditorium. The estimated attendance was 600. This number does not sound or seem large to such as are accustomed to "crowds" which usually run into four figures. In order, therefore, to appreciate this crowd let us add a few words by comparison and explanation. Even "Chautauqua," which is the event of the season, does not bring out a much larger attendance, simply because our supply of the "public" is so limited. Again, these 600 turned out for a strictly religious event, a la *Missouri Synod*.

Now to the point: This gathering was a strange gathering in more than one sense. These people were mostly *strangers* as far as the church in general, and our Missouri Synod Church in particular, is concerned. Well, what brought them together to hear the "One thing needful" and become acquainted with a church body which is doing this very "thing"? Gott allein die Ehre! but humanly speaking: dignified newspaper publicity and advertising. Does it pay? Judge for yourself. May this help and encourage some other brother and co-laborer in the course of Christ to "go and do likewise."

DOING TWO THINGS INSTEAD OF ONE

W. SCHROETER

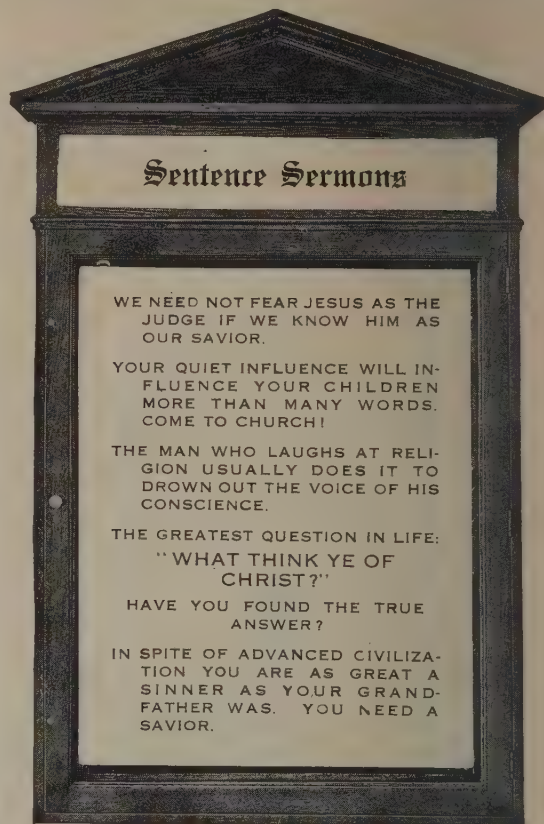
We know it is the will of Jesus Christ, our Lord, to publish His Gospel as intensively as possible,—not leisurly. We should not only welcome people to our church services, but rather invite them urgently, Luke 14, 23. And yet, no matter how sincerely we may ask them, many simply will not appear in church. Nevertheless, we dare not imagine then that we have already done everything possible to extend Christ's kingdom to the uttermost parts of the earth. If they will refuse to attend our services in church, perhaps we can succeed in reaching them at a different place, on some special day. (Acts 17, 22. Paul on Mars' hill). This is what experience has taught us during the last several years where our congregations held special noonday Lenten services in auditoriums, theatres, and the like. Where we could get hardly a few outsiders to come to church, there we reached multitudes in those Lenten services! But why not apply this same idea which has proved a success during Lent, also upon other occasions? When Rev. M. E. Jacobs, lecturing in the interests of our missions in China, came to Amherst, Nebraska, a town of only 260 inhabitants, our congregations of not more than 31 voting members could have filled the church all alone. However, they thought of converting not only the heathen in distant China, but also of throwing rays of Gospel light into the poor souls in spiritual darkness living in the Amherst vicinity. For this reason we made use of our chance to get the large opera hall down town, and the people turned out in such large numbers that they filled it. Our church members, of course, were there too, but lost in such a crowd; one had to look with a searching eye to find our Lutherans. It seemed as though we would not have any control over such an audience. Rev. Jacobs, however, held their attention from the beginning to the very last. Even the boys of various ages, sitting together up in front, were as tame as lambs. Afterwards it was remarked, "He surely keeps them guessing what he is going to say next."

God has blessed our dear Synod with men of various gifts and talents. Rev. Jacobs has a splendid gift of lecturing in the interests of our Church before those who are not Lutherans as well as our own church members. Let us thankfully use the men with such faculties that God has given us! A lecturer came to us to win the hearts of our Lutherans for mission work in China, and we "selfishly" made him to "kill two birds with one throw." His coming benefited our work first at Amherst and then in China. Thus we have reached a large number who will not come to church. They have been made better acquainted with what we are and stand for, still more, they have heard the Word of God by a speaker who is well able to distinguish between Law and Gospel. What a shame of omission, had we stayed in our little church, had everything in German, and not advertised the lecture of our traveling brother.

Instead of phlegmatically or timidly sitting down and waiting for the people to come and inquire about our religion, let us rather aggressively grasp every opportunity to publish the Gospel.

OUR COVER CUT

The interesting picture on our cover shows one of the ways in which the city of St. Paul welcomed the Walther League Convention. An immense flower-bed, eighteen feet long and eight feet wide, was laid out in front of the City Hall. A total of 5975 plants was used in preparing this floral display. Three men worked at it for three days. The cost was borne by the city.



WAKE UP, CHURCH FOLKS!

I was in a strange city. It was Sunday morning and I wanted to attend church. I thought I knew just where the church was located, having passed it the previous day on my drive from the station. But, like many women, not possessing an over large bump of locality when I started to locate it I found myself absolutely at sea.

Whether I ever found the church (although I finally did) is not the point of this article. This is what impressed me when I was endeavoring to find it. There were signs indicating the way to the Casino (for this city was a large playground), arrows showing the directions of the various hotels, another sign pointing the way to the movies, still another for the bathing pavillion, but never a sign indicating where one could find a church.

Church folks, you are behind the times. You must wake up! Exercise your abilities, your originality, your mental alertness, your resourcefulness in your church endeavors as well as in your business life. These days the church has to compete with Sunday amusements of all kinds. It can't afford to lose a single opportunity of making that competition keen. If casinos, hotels, movies, bathing pavillions, etc., make it as easy as possible for folks to find their way to them why should not the church have signs making it just as easy for folks to find their way there.

The church needs more advertising, both personal and general. A little more of the modern business spirit injected into its veins would help it, methinks.

—Peekskill Daily Union.



The first Friends, or Quakers, arrived from unfriendly England, at Boston in 1656, whence they were scattered by Puritan persecution; many came to New Jersey and Pennsylvania after 1674. Their first Yearly Meeting was held in Rhode Island in 1661. Yearly Meetings were organized in Pennsylvania and New Jersey in 1681.

The first organization of the German Evangelical Synod of North America which is a union of Lutheran and Reformed elements like the Union Church of Prussia, was formed by six evangelical ministers in Missouri in 1840.

The first company of Jews in this country came from Brazil in 1654. The first synagogue was established in Mill Street, New York City; it was not open to public worship. New York Jews secured an open synagogue at Newport, R. I., in 1763. Jewish congregations were organized in Savannah, Ga., in 1733; in Lancaster, Pa., in 1776; in Philadelphia in 1780, and in Charleston, S. C., in 1791.

The Church of Jesus Christ of Latter-Day Saints, commonly called "The Mormons," is of American origin. It was founded in 1830 by Joseph Smith, of Polmyra, N. Y., its first prophet.

The Mennonites take their name from Menno Simons, a priest of the Roman Catholic Church in Holland, born in 1492. He renounced Catholicism in 1536 and set out as an evangelist throughout Holland and Germany. Persecuted for their peculiar views, his followers began to emigrate to Pennsylvania since 1682. The first Mennonite Church in Pennsylvania was established in Germantown.

The Church of the New Jerusalem is the name and title of the society of Swedenborgians, who are in this country since 1792, establishing churches at Baltimore, Boston and Philadelphia. The founder of the sect was Emanuel Swedenborg (1688-1772). The greater portion of his voluminous religious writings consists of the exposition of the "third" superspiritual meaning of the Scriptures.

The United Brethren in Christ arose in this country about 1800 by the efforts of Philip William Otterbein, a native of Prussia and a minister of the Reformed German Church, and Martin Boehm, a Mennonite preacher in Pennsylvania, of Swiss descent. Both were resolute revivalists in Maryland and Pennsylvania.

The Universalists, who came to New England from Old England in 1770, say in their Winchester Profession of Belief, adopted in 1803, that God, "whose nature is love, will finally restore the whole family of mankind to holiness and happiness." Yet they call the Scriptures

"Holy." Hosea Ballou, a Baptist minister, is called the father of American Universalism. ("Children's Sunday" in June originated with the latter.)

The beginnings of the Church of England in this country reach back into the 16th century, although the Protestant Episcopal Church was not formally organized as an independent branch until 1785. Anglican clergymen accompanied the early colonists in North Carolina, one of whom baptized an Indian Chief in 1587. In 1607 Anglican worship was established at Jamestown, Va., Trinity parish, New York City, was constituted in 1693, and Christ Church parish, Philadelphia, in 1695.



On June 15th graduation exercises of the Cleveland Lutheran Lecture Course were held. Twenty students had completed the three year course and received diplomas. Ages ranged from 17 years to 65. Our correspondent writes: "Every one of the graduates signed the card to return to the classes next fall, which proves that the lectures are interesting and the subject, i.e., the Bible, inexhaustible."

During the Walther League convention the office had a deserted appearance. Pastors Burgdorf, Gallmann, F. Lindemann, and Schmidt were among those absent. Business Manager Nickelsburg was granted an extra week in advance of the convention to assist the St. Paul publicity committee.

Plans for the biggest and best Luther Day at Ocean Grove are all under way. The Lecture Committee is leaving nothing undone to achieve this goal.

The tract Committee announces the publication of two new free tracts, one in German, the other in English. The English tract bears the title, "How to Join the Lutheran Church" and is intended to assist pastors in gathering adult classes. Pastor Herbert Claus is the author. The German tract, our second in this language, was written by Prof. H. Feth, D.D. The subject is "Des Glaubens Fruechte."

The Wheat Ridge Sanitarium Board has written the Bureau a very cordial letter, in appreciation of the services rendered in connection with the 1923 Seals Campaign. We quote from the letter: "We are quite sure that it was due to your untiring efforts and the wide publicity given the matter that brought about such gratifying results. You have rendered a service of inestimable value; for the much needed help will go a long way in taking care of our charity account."

Our special Walther League number has brought us much favorable comment. Copies may still be had.

Two more special numbers are planned for the fall, a Home Mission number in October and a Musical number in November.



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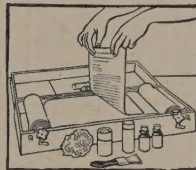
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